

Christian Courier

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Canada ignores international principles re: refugees

Practises 'double standard' justice

Robert VanderVennen

TORONTO, Ont. — Mrs. C. came to Canada from Latin America to join her husband, who was a permanent resident and who sponsored her. A son was born to them in Canada, but the marriage broke apart. Mrs. C. got custody of her son and here husband got visiting rights. Mrs. C. was ordered out of

Canada because her husband withdrew his sponsorship, though she was working to support herself and her son. The son, however, was required to stay because of his father's visiting rights. The father couldn't take care of the child, so immigration authorities advised Mrs. C. to place him in a foster home when she left.

Mr. A. was born to Palestinian refugee parents in Jordan. But as a young child his parents were deported to Kuwait. Mr. A. came to Canada to study, and was given a "minister's permit" to stay. But the permit was not extended and Mr. A. was ordered deported to Jordan. He has not lived in Jordan except as an infant, his family was once deported from there, and he had worked and studied in Canada

for 12 years. No reason was given why the permit was not extended — no reason needs to be given.

These stories about uprooted people in Canada, and others like them, are reported in a booklet entitled "It's Time to Extend Canadian Justice to Uprooted People," produced by the Inter-Church Committee for Refugees (ICCR), of which the Christian Reformed Church is a member. A few of these people have recently been permitted to stay in Canada through special action by ICCR and by the United Nations.

Two non-citizens under identical circumstances may apply for a work permit. One is granted and the other is not. No reasons are given and no appeal is possible. Citizens would not tolerate this. Canadians insist on predictability and accountability. Canadian law now permits this double standard.

Marie, a teenaged girl up-

Toronto Orthodox Jews can now carry things farther on Sabbath



Bert Witvoet

TORONTO — Orthodox Jews are strict about Sabbath observance. They take the command that one should not work on the Sabbath to great lengths.

Not working means you may not switch on lights, start a fire or drive a car. Nor may you carry or push anything beyond the boundary of your home or fenced-in yard. This applies to carrying a handkerchief, a prayer shawl, a cookie, a purse or a baby.

So when Mom wants to go to synagogue on Saturday morning, she has to get a baby sitter or stay home. (It's usually the mother that stays home because it's considered more important that men go to synagogue.)

Stay within the telephone lines

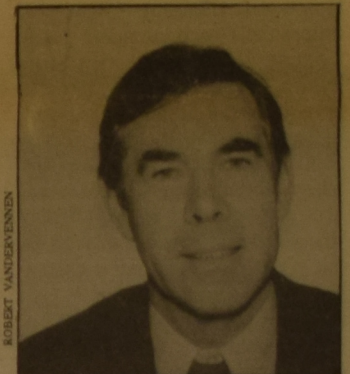
But Orthodox Jews have been quite inventive. They've come up with a way to extend the limitations of a fenced-in yard on the Sabbath by creating an "eruf." Eruf is a Hebrew word that applies to an area bounded by wires. (Rabbi Martin Applebaum from St. Catharines says eruf is a Hebrew, not a Yiddish word, which means it is probably not linked to the

See SETTING page 2...

Changes benefit bureaucrats, not refugees

A series of changes has been made to the Immigration Act of Canada since 1989, changes made by and for immigration officials and without regard to the international human rights treaties signed by Canada, says Tom Clark, who as co-ordinator of ICCR was chief author of the report.

Almost all independent expert testimony opposed these changes, says the report. The result is a two-tiered system of justice in Canada, one system for citizens and the other for non-citizens. International human rights bodies are now calling Canada to account as a result of these changes.



Tom Clark, co-ordinator of ICCR, says the immigration act now embodies a double standard

rooted from a Middle East dictatorship, has been held under guard in Canada for almost a year, says the report. She belongs to a minority people. Officials argue that she is being incarcerated because her pride for her people means she would

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Orthodox Jews in traditional outfits

News

Non-citizens can be imprisoned and deported

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establish terrorist cells in Canada. But they don't have evidence for that, and none is needed. Recently she was declared a bona fide refugee, but she has not been freed.

A person who applies for refugee status in Canada receives it if the person has a well-founded fear of persecution in his or her home country. But a single Canadian official at the border can deny entry to Canada, with no reason given and no chance of appeal.

Ms. J.'s lawyer overlooked the fact that she was a victim of torture in her home country when she applied for refugee status in Canada. But when a

second lawyer discovered this omission, an appeal could not be made, because an appeal is possible only if there are problems with the legal procedure in a case, not if there is new evidence.

Deportation or exile have long been considered one of the most serious punishments, says the ICCR report. If a non-citizen commits a crime, the person can be imprisoned and then deported, which is double punishment.

Investigators, judges and jury

Mr. S. came to Canada at age five, but in his late 20s he committed a crime. He served a

prison term and was rehabilitated, supporting his wife and child. He is now being deported to the country where he was born, though he has never lived there. A person who has lived in Canada for many years should not be deported, but should be Canada's responsibility to deal with according to its laws, says the ICCR.

Canada needs to be protected from refugees who are criminals, of course. But there are ways to do that without violating international human rights regulations, the report asserts. If Canada wants to save money in receiving immigrants and refugees, that should not be done by making immigration

officials into investigators, judges and jury. Canada could, of course, save money by letting the police serve as judge and jury, but no one wants that.

Changes to the Immigration Act are urgently needed to outlaw the current injustices, says Clark. Those changes would not put us at an international disadvantage, he says, since all other

countries except Canada hold to international standards of justice in dealing with uprooted people.

"How Canada treats uprooted people is part of who Canadians are," says the report. "It's time to include uprooted people in Canadian justice when the Immigration Act is amended."

Setting boundaries costly for Jews

...continued from page 1

Dutch *erf*, meaning "yard" — unless the Dutch language got it from the Hebrew centuries ago.)

In a small, compact Jewish neighborhood it's not difficult to set up an *eruf*. One simply follows the telephone lines, and where these lines do not connect with one another, one strings one's own lines. And if the synagogue is situated within this *eruf*, which it usually is, then the problem of carrying a baby, pushing a baby carriage or driving a car to synagogue

has been solved.

It gets more costly and complicated to set up an *eruf* when the Orthodox Jewish community spreads out over a large area, as it has in Metropolitan Toronto.

A large 'yard'

In a January 30 interview on CBC radio, Rabbi Moshe Barak of Toronto discussed the creation of a new *eruf* there. It appears that the Orthodox community in Toronto has spread out so much that the new

eruf now runs south to north from Dupont Street to, almost but not quite, Highway 7. That must be at least 15 miles.

Rabbi Applebaum says that this is a fairly costly operation. First, one has to have rabbinical experts who know all the ins and outs of Sabbath observance come down from New York or Israel to determine what is allowed. Then permission has to be sought from city councils to have lines installed where telephone poles do not do the job. Then such lines have to be put up. And finally, someone has to inspect those lines weekly to see that the *eruf* remains intact.

According to Rabbi Barak of Toronto, the fact that highway 401 cuts the *eruf* in half presents a problem. No wires can be strung at complicated intersections. The only way to carry something from north of the 401 to south of it, and vice versa, is to take the Wilson Street underpass, where wires can be strung.

Having an *eruf* is a convenience, not a requirement, says Rabbi Applebaum. In St. Catharines the Jewish community is too small to warrant the expense and bother of establishing an *eruf*. In fact, Applebaum is the only Jewish rabbi in the Niagara peninsula.

Although Applebaum is an orthodox Jew who would like a strict observance of the Sabbath, not enough of his small congregation are that strict.

U.S. black churches form groups to boost black purchasing power

WASHINGTON, D.C. (EP) — Five of the largest black denominations in the U.S. are joining to form a national consumer group whose revenues will help fund black home ownership and black churches.

The Revelation Corporation of America will use the combined buying power of church members to solicit discount and cash rebates from companies on products ranging from groceries to insurance. Rebates will be calculated as a percentage of purchases made by members. Revelation Corporation will give 30 per cent of the rebates to participating congregations and purchasing groups, and use 70 per cent for a national housing fund to help home buyers and developers in minority neighborhoods.

Participating congregations include the African Methodist Episcopal Zion Church, Christian Methodist Episcopal Church, National Baptist Convention of America, National Baptist Convention USA, and the Progressive National Baptist Church. The church bodies include some 43,000 churches and 20 million members.

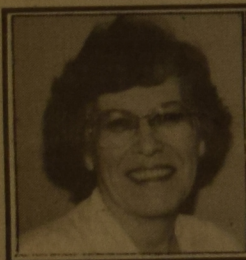
Controversy over participation

Participating denominations own 70 per cent of Revelation Corporation; the remaining 30 per cent is owned by Lowery Riggan Co. of Memphis. That company is headed by John Lowery, a white Republican who will serve as chief operating officer of the new corporation. Lowery's involvement caused some controversy. Bennett Smith, president of the Progressive National Baptist Convention, said, "I say to you who don't like the split, 70 per cent of something is better than 100 per cent of nothing, and 100 per cent of nothing is what we've had." Organizers say Lowery's company is needed for its corporate contacts.

The plan was announced on January 15, the Martin Luther King Jr. holiday. E. Edward Jones of the National Baptist Convention of America called the program "an extension of Dr. King's dream," and said, "Economic development is a next step in freedom for black people."

Electronic Data Systems has agreed to track sales and rebates, and to staff a service centre with a toll-free number. Prudential Securities is advising the group. Organizers say major manufacturers have already signed on, agreeing to offer products at a discount to members in return for being designated as an exclusive vendor of a given product or service.

Revelation Corporation will be a for-profit company and organizers liken it to the American Association of Retired Persons, which earns revenue through rebates while arranging discounts for its members. The first participants in the program will be members of predominantly black churches, but any group can participate without regard to race or religion.



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Applicants seek to expand sports television picture

Rob Janssens

As hard as it may be for some of you to believe, many Canadians are dissatisfied with the quantity of sports programming available on television. With the advent of the highly touted 200-channel universe, the cry for more all-sports availability will increase, especially since not everyone can afford a satellite dish or direct-TV service.

Each year in February, dozens of hopeful groups of Canadians apply to the CRTC for cable licences. The latest of these applications to receive such a prize include specialty services like the Life Channel, The Women's Television Network, Bravo and Showcase. The most successful has been the Discovery Channel.

'Underwhelming'

However, ever since The Sports Network was granted a licence for a Canadian all-sports cable channel (now available in most basic cable packages, and making huge profits) years ago, the Canadian airwaves have been bare of further all-sports services which

would be both immensely popular and lucrative.

Not only that, but personally, I find TSN quite underwhelming. It buys many shows from American counterpart ESPN, employs a host of dull on air personalities, and focuses largely on the Toronto sports scene, despite being a national network. Because it does not have a mandate to broadcast regional games, viewers in the West must watch Ontario junior hockey, while we in Ontario are subjected to irrelevant (and late-starting) nationally broadcast Western Hockey League games. I can't speak for all fans, but I'll need to get a life if I find myself staying up until 1:30 a.m. for a Moose Jaw vs. Kamloops match-up.

That's where the latest crop of specialty channel hopefuls comes in. Four applications were made to the CRTC last month which proposed to spread the wealth in sports broadcasting. The first of these comes from TSN itself, which has applied to broadcast regional games of various sports, with the signal split among the

Ontario/Manitoba border. Western viewers would get more local action, and we in Ontario would be spared Alberta vs. Saskatchewan curling matches. CFL and NBA coverage (the latter shunned by TSN this year) would also increase.

A partnership led by the venerable CTV network has also proposed a regional sports presentation, but would split into three sectors. Increased NHL coverage would be a focus, with fans in Canadian cities with a team (however many are left in a few years) seeing more games. NBA action, something already produced by CTV this year in limited quantities, would be a natural, with Western viewers watching Vancouver Grizzlies games, and the Raptors getting more coverage here.

Of the two competing applications, TSN has the better chance for success, as it already has the technology and reputation for sports broadcasting. The CTV-led group will undoubtedly need a few years to

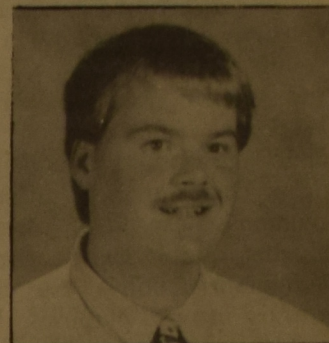
acquire programming rights and develop production crews and the all-important on-air talent. (Hey! I'm available for baseball telecasts in the summer!)

Intriguing possibility

An intriguing application has been made by Sportscope, currently available on some cable systems around Toronto. At present it serves as a round-the-clock update of scores, standings, and sports news on graphics and is accompanied by classic rock music. It hopes to expand into (imagine this!) a 24-hour-a-day highlight reel, so you'd not only be minutes from the score, but also from the replay of each goal and run.

One application was for the Horse Racing Channel, which would offer live racing and other horse-related programs. Word is, Mr. Ed himself made the oral presentation to the CRTC. Since my personal definition of a sport includes having a human being doing most of the work, I hope this venture stumbles out of the gate.

Sports



The need for an increased presence on TV is obvious. Because ESPN is banned in Canada (because of American competition with a Canadian signal), and due to our greatest physical size as a country, the one current network is insufficient and out of date. Here's hoping that Mr. Spicer is a sports fan and, as the head of the CRTC, makes the correct decision. Better warm up your remote controls!

Rob Janssens teaches at Trinity Christian School, Burlington, Ont.



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Editorials

A child should be free to learn and play

I'm glad we live in Canada where a child is not allowed to work for a living. At least, a young person must go to school until age 16 and may not join the workforce before that. Worker's Compensation will not cover under-age workers and companies will not hire them. Things are a bit different in the informal economy, especially during the summer months, and it has been reported that some immigrant families use children for pretty serious income purposes. But by and large, child labor is not a problem in our country.

The same was the case in the Netherlands when I was a 14-year old. I remember how my mother, who became a widow soon after the war, tried to make a little extra money by selling soup and buns on the annual day of the local fair. Our main street business was used for that purpose, as were several other businesses by *their* owners. I helped out, too, bringing

orders to customers and cleaning up after them.

It was great fun, until an over-zealous inspector with great admiration for the letter of the law came around and ordered my mother to set me free. Child labor was against the law! she was told. We all thought it was ridiculous, but we complied. We did not want to place our hard-earned gains in jeopardy.

Increased truancy

Since the time of our immigration, the laws in Holland have relaxed and children have been allowed to perform paid work up to 16 hours a week. The reasons given were that children should learn to work at an earlier age and, perhaps more importantly, children like to make money. In practice, this part-time work sometimes became full-time work.

Now we read in *Centraal Weekblad* that the Dutch government is rethinking its policy because school truancy is increasing, and secondly, every working child creates one more unemployed adult. Not that Holland is at the level of Third-World countries when it comes to child labor and lack of schooling, but teachers found the problem serious enough to complain.

In the meantime, Canada has its own anti-child-labor advocate in the person of 13-year-old Craig Kielburger from Thornhill, Ont. He has toured a number of Asian countries and has raised the issue to higher levels of awareness. Criticizing Chretien's trade mission for lacking a human face, Craig insisted with great eloquence that "what must be given equal importance is the issue of human rights, especially child labor and bonded labor, and the exploitation of children."

We hope that Craig's youthful efforts have made a strong impact on countries like India. Children need time to learn and dream and play. Their bodies need time to grow before being burdened. Children are much too easy prey for employers who want to exploit them. It's good if children learn responsibility by doing limited chores, but they must be protected from the serious business of making a living, or worse, being used as slaves for another person's profit. A child deserves playmates, not fellow workers.

Canadians should ask questions before buying products made in India, Bangladesh, Thailand or Nepal. **BW**

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How can the vision survive under 'benign' neglect?

We all know the proverb "You can lead a horse to water, but you can't make him drink." I'm sure that teachers use that expression from time to time after a frustrating lesson in the classroom.

When it comes to gaining subscriptions for a Christian newspaper like *Christian Courier*, we feel like turning the proverb upside down: You can make a horse drink, but you can't lead him to water.

Time and again, people who read CC tell us that we're putting out a good product, and that there is usually something that provokes thought. It's easy for us to make these people drink because they bother to subscribe. But try to lead some others who might well benefit from what we print in the paper to the trough of subscription and reading! It's discouraging.

The other day I was talking to a woman who told me that she and her husband no longer subscribe to *Christian Courier*. Both of them are very active people, interested in the kind of things CC is interested in. She had no complaints to bring against the paper. They were simply too busy to read CC, she said. She told me this after I had indicated that it was hard to keep subscriptions from sinking below their present low level.

"What can I say to you?" she said, her face full of empathy. My answer was: "Nothing. You can't say a thing." And that's where we left the discussion. Neither one of us was very

edified, I'm sure.

I had not laid a guilt trip on the woman, but she had, in a way, ordered her own trip. But they tell me that guilt is a throw-away commodity, and not a good motivator. She'll probably forget about the conversation and get lost in the busyness that makes this generation so useless for visionary projects. You can't just stare at trees when you want to be visionary. You must have an eye for the forest.

Keeping the mandate alive

I'm not saying these things out of self-interest or self-pity. Whether CC survives is hardly important to my own financial survival. Besides, I'm a couple of years away from retirement. But I'm deeply interested in the continuation of the Reformational vision and the community that has spawned Christian schools and Christian organizations. I would hate to see support for a God-given, Christ-restored cultural mandate lost in the frenzy of contemporary living.

I attribute the present crisis to a loss of communal responsibility and an absorption into individual preferences. We have moved from duty to privilege, from national concern to local activity. All of which is very hard on agencies that reach out into the larger world.

These days, you can't lead a horse to water, unless the trough is custom-made, five feet away and at the end of an electrical switch. **BW**

Comment

Sunday shopping: feeding the tumor of the soul?

John Valk

Recently, 17 of us at one of the University of New Brunswick's Campus Ministry spaghetti suppers discussed three questions in our usual "talking circle" format: "What was most meaningful or valuable for you during the Christmas break?" Second, "What was most meaningless or valueless?" And last, "In light of what you found most meaningless, what would you now change or do differently?"

Not all responses were the same. But a large number of those present indicated that being with family was most meaningful and valuable. In regard to the converse question, a slightly smaller number stated that the most meaningless or valueless activity was shopping and being in the malls. As a result, some resolved to shop more carefully, and to do less of it in the malls.

Good for families

These responses contrast sharply with those we heard from two provincial Liberal cabinet ministers in light of the recent move by the McKenna government to extend Sunday shopping from August 4 (the Sunday of the annual New Brunswick "Family Weekend") to January 5, 1997.

Ann Breault, New Brunswick Minister of Municipalities, Culture and Housing, maintained, according to the *Daily Gleaner*, that "families that shop together stick together" (a new variation of the older "families who pray together stay together?"). She added that "more Sunday shopping will strengthen the family ties that bind."

Dr. Marilyn Trenholme, Minister of State for the Family and Community Housing, stated that "society is evolving and New Brunswick cannot take a step backward" [by eliminating Sunday shopping]. She further stated that "Sunday shopping doesn't substantially affect the quality of life of families whose members work on that day."

Who benefits from Sunday shopping? What do we hope to evolve into by (increased) Sunday shopping? What really constitutes a step forward or backward? Why do we link happiness and stronger family ties to shopping and a life of acquisition?

Big business benefits

Strong arguments against Sunday shopping have already emerged from the business community itself. Peter O'Brien, Atlantic executive director of the Canadian Federation of Independent Businesses, states emphatically that it takes business away from small local retailers and "gives it to the box retailers" (large chain stores in larger centres) which may create "some part-time, low-paying jobs on Sunday." Who, then, really benefits?

Do Breault and Trenholme really have the best interests of New Brunswick families, society and culture in mind — or only that of big retail business? Do they (and the McKenna government) believe that material consumption will be our economic and cultural salvation, that our identity is linked to what we have rather than who we are, and that our happiness is defined by having rather than being? Are they embracing a consumer idol, in whose image we are slowly being twisted and distorted?

Our lives are consumed by "having." Our fixation on shopping and buying is reshaping us as humans, as people numbed or empty at the core. Lee Atwater, former presidential campaign advisor to George Bush, stated shortly before he died (and after his conversion to Christianity) that he had "acquired more wealth, power and prestige than

most. But you can acquire all you want and still feel empty." Materialism has neither given us happiness nor meaning. Instead it has created "a spiritual vacuum at the heart of American society." This spiritual vacuum he called the "tumor of the soul."

The lies of 'corporatism'

In their book *The Search for Meaning*, Naylor, Willimon and Naylor state that "conspicuous consumption is no longer a sign of our success, but rather of our spiritual vacuum." It involves the Big Lie: in order for our economy to function, we must believe that happiness is linked to what we own. It entails, as John Ralston Saul mentions in *The Unconscious Civilization*, the deification of the marketplace, the belief that ruthless "downsizing" is good for us all, and that education ought to be "aligned with the

needs of the job market." These are the "lies of corporatism."

Do Breault and Trenholme have real family values at heart? Or, are they advocates of "corporatism," which is only too eager to sell our individual and collective souls to slick advertising which promises so much that delivers so little? Are they, in effect, helping to further increase the "tumor of our soul?" Evidence appears to be mounting in that direction.

John Valk is the Christian Reformed chaplain at the University of New Brunswick in Fredericton.

Letter

Speaking out on mercy killing and assisted suicide

In your report on the meeting of the Council of Christian Reformed Churches in Canada (Dec. 1, 1995), we read that the Committee for Contact with the Government had been rapped on the knuckles for publishing a statement not yet approved by Council.

A question, repeatedly put to us and to the CCRCC, is: Has the Committee for Contact with the Government not overstepped its mandate by publishing controversial views that have not, or not yet, been endorsed by the denomination?

Our answer is: The committee is mandated to address the government on major issues of the day on behalf of the CCRCC. That does not mean that everything the committee says has the actual or implied approval of the CCRCC. What is required is that the committee proceeds from an integral, Reformed understanding of the Scriptures and is prepared to defend, and if necessary, correct, its position on that basis.

The optimum time for influencing new legislation comes when the politicians themselves are trying to understand the issue. At that point many legislators start exploring an issue at some depth and then they form their initial position.

Where possible, therefore, Christians need to participate in the effective and just governance of the country by speaking their minds early in the legislative process. In this instance the government itself asked for opinions and advice. It

also set a submission deadline.

At that point the committee might have decided not to participate in the process because the denomination had not prepared any guidelines on the matter. However, the committee realized that federal politicians were being pressured to change the Criminal Code so as to remove all present sanctions against what was vaguely called euthanasia. Indeed, at one point a private member's bill on this issue was introduced in the House of Commons by Svend Robinson, MP from British Columbia.

It was the groundswell of public opinion that helped the committee to decide to issue a paper that would clearly present the distinction between terminating on-going life, (as in mercy killing and assisted suicide) and the medical practice of helping dying patients depart peacefully. The Committee made it clear that it is opposed to mercy killing and assisted suicide on biblical grounds and also demonstrated that legislation allowing this will inevitably put the weak and the vulnerable in our society at risk.

The purpose of the Committee for Contact with the Government is not to impose a biblical morality on the nation. Rather, it is to present a biblical witness in the political arena from a integral Reformed Christian perspective.

Reinder Klein

Member of CCG, Creemore, Ont.

EARTHBOUND

*I stood on my balcony
filled with anger and misery
furious and frustrated
with the world
which had treated me badly
that day.*

*Staring up at the sky for an
answer
I saw a little snowflake sent
from heaven
followed by another
and another
and another.
Lighter than feathers
they twirled and turned
then as a blessing landed
on my face
and outstretched hands.*

*A great calm came over me
I felt as if were winging up into
the sky,
travelling up and out
into eternity
into a world of sheer tranquility.*

*Suddenly the sky broke
as if the Lord himself with his
mighty hands
had pushed the clouds aside
and made the sun shine brightly
on the snow
which had piled high on the
world around me.*

*My heart soared weightless as I
watched
this sparkling world
but the Lord sounded stern when
his voice rang out:
Get out your snow shovel
and clean your sidewalk!*

Lini Richarda Grol
Brampton, Ont.

Beijing revisited

The various reports about the conference on women in Beijing show a remarkable difference of opinion. In the Sept. 29 issue of Christian Courier we read how "MPs disagree on the outcome of the Women's Conference in China." Sharon Hayes found it "a waste of time and money" so she left early. Mary Clancy said, however, that the conference marked "a major step forward." One interested CC reader complained that in general there had been too much negative reporting on the conference, and she gave me some material that she had read.

The first article appeared in the October '95 issue of Context (published by World Vision Canada). Context said that the 50,000 participants were celebrating a giant step forward.

"Not every barrier has been removed nor every attitude changed. That will take time," says Linda Tripp, vice-president of World Vision Canada. "But what we now have is a call to action and a yardstick against which women can hold their governments accountable."

"The importance of the family was given special recognition throughout the final document. 'The family is the basic unit of society and it should be strengthened, protected and supported,' reads the platform. 'Various forms of the family exist in different cultural, political and social systems. Women must not suffer discrimination because they are mothers.'

"Secretary-general for the U.N. conference, Gertrude Mongella, reacts strongly to reporter's suggestion that some non-government organizations

believe the platform for action is anti-family and anti-motherhood.

"Is education and eradicating illiteracy anti-motherhood?" asks Ms. Mongella, an educator, politician and diplomat from the United Republic of Tanzania. "Is calling for peace anti-motherhood? Is allowing women to enjoy reproductive healthcare (making a better mother) anti-motherhood?"

"We hope the steps taken in Beijing will give the world's daughters as bright a future as its sons. But if equality is to become more than a buzzword, women and men in Canada and around the world must hold their governments accountable to make the platform for action more than just another UN proclamation. Women and girls everywhere will be pressing to continue the journey forward."

A fairly positive account can also be found in The Presbyterian Record of January 1996, written by one of the women delegates from the Presbyterian Church in Canada. Her article said much about the logistical problems of the conference, but also contained these thoughts:

"The theme, 'Look at the world through women's eyes' was organized to share life experiences and to find new ways of living together in the 21st century. We were part of a Christian perspective on subjects affecting the lives of women, men and children. We heard dreams and problems, struggles and strategies of people representing three-quarters of the human family.

"The forum was a place of spaces — in pavilions and tents, under parasols and umbrellas. Women came together in small gatherings and large plenary sessions or one-to-one over coffee and bottled water. They shared their case studies and life stories. Together, they

pooled their perspectives and raised their collective voices. They challenged what has been and envisaged what could be a new global vision in the millennium to come.

"Before saying goodbye, we received a message from the UN high commissioner for human rights. He said, in part: 'You have gathered in extraordinary numbers to work for equality, democracy and peace for all women. You have shown the world that we cannot envisage a healthy future for our planet until women participate in full equality in every sphere of life.'

"The message provided a fitting conclusion to an extraordinary experience."

Church press

Jacob Kuntz

The War Cry published the report of the Salvation Army's 12 delegates to Beijing. (Several also presented workshops.) We read:

"Women from every corner of the globe, Salvationists among them, believed that, together, their voices would be heard; that the world would take them seriously if more than 30,000 cried out for justice, equality and peace.

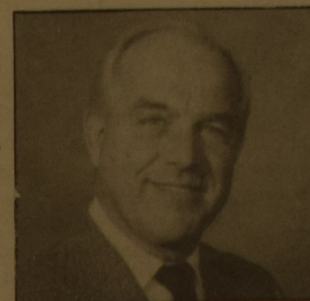
"The vision was clearly articulated: 'To bring together women and men, to challenge, create and transform global structures and processes at all levels through the empowerment and celebration of women.' The anticipated result was that this event would be a turning point for the world.

"We went to learn. We went to recognize the issues that affect the women of the world.

Certainly there were agenda specifics we could never support, but on the vital issues, we could show solidarity. Because the Army is a Christian organization involved in meeting social needs worldwide, and whose programs for women are based on the development and empowerment of the individual in community and relationship with God, we offered a positive influence.

"Who knows how God used his people? I can't estimate any change that could have taken place in individual lives, nor can I speculate on whether the forum will really prove to be a turning point for equality, peace and justice in our world. But

quotes



what I know is that, for me, it was a life-changing experience.

"It's not because ... I visited a far-off place, a different culture. It is because I heard the deep cry of the world, and knew that although we must make every effort to change our world, only our Lord can change the human heart. Until he is recognized as the source of righteousness, peace, love, the world cries out in pain.

Moral relativism

The December 18 editorial in the The Catholic Register discusses "rights without faith." Moral relativism and loss of community," says The Register, have led to the loss of one side of the "rights" equation: responsibility.

"...The development of human rights assumed an equal sense of responsibility to the community, a duty imbued with the Christian idea of stewardship. People needed to be free to exercise their rights of speech, assembly and religion for the betterment of all.

"Today the second half of the rights equation has been lost. The sense of responsibility has given way to a misplaced tolerance for any notion or activity, no matter how suspect or dangerous to society. This is aggravated by widespread relativism; revealed truth now has to battle with the perception that it is merely one opinion among many. If someone advocates an idea loudly and forcefully enough, others are bound to accept that it could be plausible, or at least harmless.

"Witness the case in Toronto of Gerald Hannon, a part-time journalism teacher at Ryerson Polytechnic University. Hannon is a free lance writer who publicly extols the pleasure of having sex with young boys. He also freely admits that he has at

times worked as a male prostitute. When he began proclaiming his proclivities, the school suspended him from teaching.

"Unsurprisingly, he is now treated as a martyr to the cause of free speech. His students and fellow teachers have rallied around him, while civil rights advocates who don't particularly like his repugnant views on sexuality have nonetheless defended his right to espouse them.

"In the end, a noble right — free speech — is perverted. It is used to defend someone whose views are exploitive of children

and treat sexual intimacy as a mere commercial transaction. Society loses.

"Our faith helps ensure we exercise our rights in a spirit of responsibility and love. A society without faith is one in which all rights ring hollow."

Jacob Kuntz is a retired Christian Reformed pastor who works part-time in Holland Christian Homes in Brampton, Ont.

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Film Review

This music movie strikes a feel-good chord



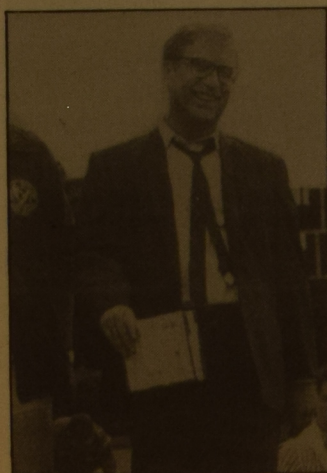
Media/Arts

Marian Van Til

Mr. Holland's Opus

Rated Family.

Stars Richard Dreyfuss, Glenna Headly, Olympia Dukakis, Jay Thomas. Written by Patrick Sheane Duncan. Directed by Stephen Herek.



Mr. Holland's Opus is a feel-good family movie about learning to love music, about being a good teacher, and about the impact an exceptional teacher can have on students' lives.

When Glen Holland (Richard Dreyfuss) is roughly 30 years old his years of gigs as a pianist for night clubs, weddings and bar mitzvahs starts to turn old. He has a hankering to compose; that's his true love, he feels. So he decides to teach high school music for a while so he'll have more time (he naively thinks) to write music.

Thirty years later Mr. Holland has done little composing but a lot of teaching — successful, inspired teaching. He is neither rich nor famous (as he and his wife had dreamed), except in compassion for his students and for love of music. So when the 60-year-old Holland is finally forced to retire because his school's entire arts budget is being slashed, he doesn't want to "go gently into that good night."

Holland's life during those 30 years was not without its difficulties. Besides the challenge of getting through to students who live in an increasingly culturally barren world, he has to deal with the fact that he has a son who is born deaf. Holland buries himself more and more in his seemingly endless work and in the lives of other people's kids, not knowing how to relate to a non-hearing son, unable to deal with the devastating thought that his son will never know the joy of music or understand how music can be the essence of his father's life.

'Good Bye, Mr. Chips'

It's no great surprise that Glen overcomes all the obstacles presented to him, including being confronted with the potentially destructive infatuation of an attractive female student whose talent he has helped develop.

This is a sort of modern version of the classic *Good Bye, Mr. Chips* teacher/student in-

spiration story. (Incidentally, the 1939 film version of that story is well worth renting, if you can find it.) Besides constantly tugging at the heart strings, part of this film's appeal is its (occasionally humorous) observation of three decades of changing attitudes and styles both in students and in American society from 1964 to the present.

In the end, Mr. Holland fulfills his goal in a different way than he expects. His students become his opus.

The cast is uniformly good, and it shouldn't be any surprise that Richard Dreyfuss carries the film. He convincingly captures Glen Holland's growing captivation with his job and his students without making Holland a saint.

Avoiding stereotypes and stiltedness

It's pleasant to see that the film makers avoid the stereotypical animosity between the sports and music departments

by making the football coach Holland's best friend. In fact, the two men, who have very different personalities, work together for the good of their respective students in some funny and unique ways.

Most "music movies" are visually bothersome to musician viewers because, for whatever reason, they seem to cast actors who have no music sensibilities — who look phony when they're supposed to be playing the piano, or, far worse, when a "conductor" obviously has no feeling for how to form proper beat patterns.

That visual stiltedness is avoided here because Dreyfuss has some musical ability. He plays the piano himself and does a passable conducting job. The music composed for the movie soundtrack (and for Mr. Holland's one composition that we hear) makes this reviewer happy that Holland stuck to teaching instead of composing, but on the whole this is a satisfying family film on all levels.

Book Review

A clearly and engagingly written narrative history



A History of Christianity in the United States and Canada

by Mark Noll.

Grand Rapids: William B. Eerdmans, 1992. (Available in cloth and paper covers.)
Reviewed by James Payton, Jr., who teaches history at Redeemer College, Ancaster, Ont.

If anyone wants a book on North American Christianity, this is the best he or she could do. I have used it twice as a text and I was even more impressed with it the second time I used it. Perhaps more importantly, my students found it stimulating in its coverage, yet easy to read.

The author's treatment shows that he is well acquainted with a range of scholarly studies about the history of Christianity in North America. But Noll wears his learning lightly. He does not go in for stuffy or arcane language. Neither does he clutter his text with footnotes. He offers a clear and engaging narra-

tive history which can be read and appreciated by anyone interested in what has happened to Christianity on this continent.

Most books on this subject have focused either on Canada or (more frequently) on the U.S. In these books, occasional comments may point to events or patterns among the churches in the other country, but it is rare when those comments show either real depth of insight or genuine familiarity with the practice of Christianity in the other country.

In this volume, Noll breaks that pattern. One strength of this volume is that he weaves the stories of the churches in the U.S. and in Canada together with considerable insight. In so doing, he points out both the similarities and the differences in the experiences of Christians and churches in the two countries. There is no other book available that treats this material so capably.

Differences in Catholic role

Among the items Noll treats so well are the differences in

the respective roles played by the Roman Catholic Church, the relationship of church and state, and the shape of religious tolerance. In Canada, the Roman church was one of the founding faith communities; in the U.S., it was looked upon as an unwelcome 19th century intrusion into the Protestant ecclesiastical fabric. Even so, Noll points out that the Roman church had already long been involved in Christian endeavors: Jesuit missions had been more responsive to and successful among the indigenous peoples than were Protestant missions in the 17th and 18th centuries.

Explains church/state relation differences

As to the relationship of church and state, Noll shows how and why Christianity has continued to have a public voice in Canada (until the last few years), while south of the border the interpretation of the First Amendment of the U.S. Constitution has led to a determined separation of church and state. Regarding religious toler-

ance, Noll describes clearly the quite divergent attitudes common within the two nations.

One of the challenging points in Noll's book is the generous definition of Christianity he uses to decide which groups to include in his treatment. He argues that the most responsible approach is to include all those who claim to be part of the Christian faith, whether or not they are accepted by other Christian churches. Even so, his treatment concentrates on the main movements, rather than the fringes or extremes.

A welcome attitude is Noll's determination to include those often marginalized in the study of the history of Christianity. Thus, he gives careful consideration to African-American contributions, to roles played by women, and to the influence of the Pentecostal and Holiness movements.

All this makes Noll's treatment a thorough, appreciative and balanced study of the history of Christianity in the United States and Canada. It is well worth reading!

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Church

Thousands attend a 'pilgrimage to trust'

BRESLAU, Poland — Frere Rogers, the prior of a group of monks from Taize, France, now living and working with his brothers in Breslau, Poland, invited people from 18 countries to come to the second ecumenical conference called "A pilgrimage to trust."

To his surprise, 70,000 people came, reports the German-language *Frankfurter*. The previous conference six years ago drew "only" 10,000 people.

Conferees were welcomed by Cardinal Gulbinowicz of Breslau, who attended with his prelates. Pope John Paul II, the patriarchs of the Russian Orthodox and Greek Orthodox churches, and the Anglican Archbishop of Canterbury sent their best wishes.

Patriarch of Moscow Aleksij II wrote acknowledging a

tremendous need to help young people to find their way back to God, to give them moral support in the midst of so many broken families, and to combat crime and the rampant abuse of alcohol and drugs.

Six years ago the Archbishop of Canterbury had led a group of 1,000 young people to the Friars of Taize in Breslau. This year's conference was attended mostly by searching young people, former members of Catholic and Protestant churches from all over the world.

'God in your home'

The emphasis was on respect and trust in each other's faith expression. With it came a willingness to support and help each other. Conferees prayed and sang together, but each in his or her own language. They

urged all churches to pray for peace in the world, but to pray especially for the needy. At least 160 churches in and around Breslau participated.

Conferees were encouraged to return to their own churches. It was reported that many of the young people later did go back to their own churches and were welcomed into the folds of their parishes. Only time will tell if it is a serious return.

The warmhearted people of Breslau did their share to assure the success of this mass meeting. They welcomed the young people and offered them board and lodging or whatever they could. They acted on a cherished Polish saying: "A guest in your house is God in your home."

Translated by Lini R. Grol, Brampton, Ont.

Promise Keepers hosts largest gathering of clergy in history

ATLANTA, Ga. (EP) — After drawing 725,000 men to 13 stadium conferences last year, Promise Keepers is kicking off 1996 with its first Clergy Conference for men. Organizers believe the event will be the largest gathering of clergy in history.

More than 35,000 clergy pre-registered before the end of 1995, and thousands more are expected to attend. Clergy from every race, denomination, state and province will gather in Atlanta Feb. 13-15 to hear from some of the nation's leading pastors.

Speakers for the event include Dr. Tony Evans, Dr. Jack Hayford, Church Swindoll, Max Lucado, Raleigh Washington, Dr. Howard Hendricks and Dr. E.V. Hill.

The purpose of the event is to promote biblical unity and to encourage church leaders to reach out to other pastors and churches across denominational or ethnic lines. The conference will also seek to equip clergy to start and lead men's ministries in their churches.

Rev. Dale Schlafer, director of the conference, said he hopes to "get men to become part of small groups in their area, cross-racially and cross-denominationally. We want to see this momentum continue on a local level."

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On October 7, 1995, *Christian Courier*, at its 50th anniversary reception in Burlington, Ont., announced the formation of a non-profit organization called "Friends of Christian Media." We anticipate that the "Friends" will start running *Christian Courier* during 1996. While the incorporation process is completed, we are at present still awaiting word from Ottawa about our status as a registered Canadian charity.

Meanwhile, we appeal to all CC readers and others to get acquainted with "Friends of Christian Media." In the future, any amount sent over and above the regular subscription cost will be channeled to "Friends of Christian Media." But we encourage you to make outright donations now. An appropriate receipt will be issued.

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Gentlemen's Quarterly takes ungentlemanly swipe at Promise Keepers

CHESAPEAKE, Va. (EP) — *Gentlemen's Quarterly* magazine takes a decidedly ungentlemanly swipe at the Christian men's movement Promise Keepers in its January 1996 issue.

The magazine's article about the movement calls Promise Keepers founder Bill McCartney a "raving lunatic" and a "lop-eyed loon" and compares

him to Adolf Hitler. It compares evangelical Christians to Islamic terrorists, and calls the Promise Keepers movement the "snake oil of tent revivalism." Men who join Promise Keepers are dismissed as "thick-necked jugheads" and "fanatics."

In a letter to the editor of the magazine, Ralph Reed, executive director of the Christian Coalition, denounced the article

as a "blatant example of anti-Christian bigotry at its ugliest and most intolerant."

Seeking a retraction and apology, Reed added, "We are profoundly disappointed that *Gentlemen's Quarterly* would use its pages to popularize bigotry against anyone based on their religious beliefs, whether they are Jewish, Christian or Muslim."

Mike Russell, communications director for the Christian Coalition, said, "I deal with members of the national press corps every day, and I have never seen such an openly bigoted slap at people of faith." Russell said the magazine had "shocked and offended" millions of Christians by suggesting that the Promise Keepers' goal of leading troubled husbands back to God and family is somehow akin to Adolf Hitler's Nazi regime."

The hugely popular Promise Keepers drew 725,000 men to 13 sold-out stadium conferences last year, and will host more than 35,000 clergy at the largest clergy gathering in history, Feb. 13-15.



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Church

Face to face

"You cannot see my face; for no one shall see me and live" (Exodus 33:20).

As a little girl, I always wished that I could see God. His invisibility confused me. I understood the story of Moses asking to see God, because I wanted the same thing. And I was jealous of Moses because at least he got to see God's back as the glory of the Lord passed by him. Afterwards, everyone could tell that Moses had been with God because his face would glow and shine.

Imagine how transformed he would have been if only he had seen God's face! But of course, that would have been too much. So much glory would have killed Moses. My Sunday School teachers explained to me that even the sun can blind a person who looks at it steadily for a long time. God is so much brighter and more glorious than the sun that a person who really saw him would die.

'It's enough for us'

Thomas Aquinas suggests that if we ever could see the face of God in this life the experience would remove all our confusion about what we really want, because God's face is so beautiful that if we were to see it clearly we would *know*, absolutely and without confusion, that gazing at God is worth more than anything else we ever thought we wanted. It's only because we haven't had that experience that we doubt and question and wander about through life with no clear direction.

Even without that experience, we find that once we've started to love God we also start wanting to see him. The promise that someday we will see God is precious. "For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known" (1 Cor. 13:12).

The "then" which we anticipate is on the other side of death. To see God is to die, but if we are willing to die, we may see him. So in talking about this story of Moses, Bonaventure says, "Let us, then, die.... Let us silence all our cares, our desires, and our imaginings. With Christ crucified, let us pass out of this world to the Father, so that, when the Father is shown to us, we may say with Philip: It is enough for us."

Treasure melts away

In a recent issue of *Victoria* magazine Carol Hill tells a story of her childhood fascination with winter. When she was four years old her town suffered through a severe ice storm which left trees and bushes lined with ice, and icicles hanging from every part of her house.

To her four-year-old eyes the icicles seemed particularly magical. "I wanted them — and the mysterious powers I was certain they contained," she writes. "I soon determined to have as many as I could gather." She collected a pile of beautiful icicles, wrapped them in towels and stored them in the basement.

That evening, she led her family downstairs to reveal the treasure she had stored away, but — naturally — the icicles had all melted. "The world that day seemed full of cruel tricks," she remembers. "I did not want to know then, and still have trouble knowing now, that there are beauties you cannot hold on to."

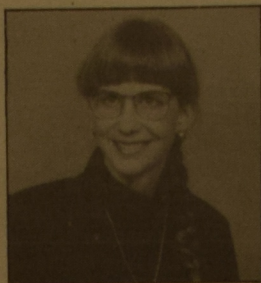
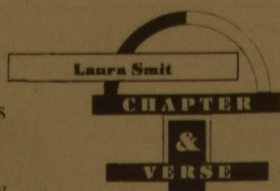
An ultimate choice

In 2 Corinthians 3, Paul suggests that Moses wore a veil when he appeared before the people of Israel not just to shield them from the reflection of God's glory, which is what the Exodus story teaches, but so that they would not see that glory fading away. The beautiful presence of God cannot be possessed.

We cannot capture God, wrap him in a towel and store him in the basement with our other rarely used treasures. We cannot decorate our lives with a vision of God. We cannot hang his portrait above the mantle. We cannot capture his likeness in a statue of a golden calf — nor in a beautiful church building.

But if we are willing to leave our lives behind, to give up possessing not only God but ourselves, then we may see his face. We have a choice: die and see him, or live without him. Which do you choose?

Laura Smit is a minister in the Presbyterian Church (U.S.A.). She is currently doing doctoral work in philosophical aesthetics at Boston University, Boston, Mass.



Youth for Christ keeps street kids warm

TORONTO (TYFC) — Recently, almost 400 "Operation Good Thing" kits were distributed to needy street kids in Toronto, an increase of 10 per cent over last year.

The kits were more than tokens of care. They contained expensive essentials for surviving a street winter: a sleeping bag, gloves, hat, transit tokens, soap, brush, toothbrush and paste, a Christmas card, Bible, candy cane, chocolate bar and fast-food certificates.

"Why?" Nick wondered after being handed a bag at midnight on a bitterly cold evening just before Christmas. The simple Christmas card told him. It was signed: "You matter. Merry Christmas from a friend."

If Nick discovered the joy of receiving, a church outside of Toronto discovered the greater blessedness of giving. Their youth leader says, "I chanced upon a notice about the program and approached my Sunday school class to make them aware of the plight of other kids their age. They decided that they could try to outfit three bags. Their goal was soon surpassed and we were able to fill seven bags. This has been a tremendous opportunity for my kids to see more than the small rural community which we live in. The whole church rallied around them in support. God bless all your efforts with the street youth."

Security in God, not guns

SAN ANTONIO, Texas (EP) — Texans now have the right to carry concealed handguns, but those guns aren't welcome in Catholic churches. The Archdiocese of San Antonio has posted signs in English and Spanish outside its churches

saying, "Blessed are the peacemakers. Please no guns permitted on these premises. Property of the Archdiocese of San Antonio." Archbishop Patrick Flores said the signs "proclaim our belief that our security rests in God and not in guns."

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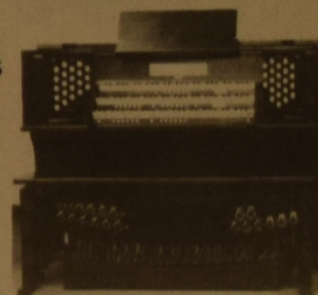
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Church of England defines hell

LONDON (EP) — Hell is a reality, but is not a flaming pit populated by demons and devils, a new statement from the Church of England states. Instead, the church says, hell is a state of annihilation or non-being. A report from the Church of England entitled "The

Mystery of Salvation" states that hell is "ultimate non-being" and that demons are the product of imaginations of inventors and medievalists.

Church officials say they hope the announcement will help to put an end to the "religion of fear," and open the door

for a reaffirmation of teachings of morality. "No one can be compulsorily installed in heaven," Bishop John Taylor told BBC radio. "The possibility remains for each human being of a final rejection of God."

Feature

A new home for Bosnian refugees

Grace Hols

They sit close, shoulders touching.

Slowly, first in halting English and then in animated Bosnian through a translator, parts of their story come out. Only parts. There are things they cannot talk about.

Dino and Nina Usanovic have been in Canada since the end of November.

A year ago they fled war-torn Sarajevo, left their parents and families and friends, left with only a suitcase cache, escaping through a narrow tunnel. There was no free passage out of Sarajevo.

"If you tried to escape (before the tunnel) there was a 99 per cent chance of being shot," Nina explains. She's the talkative one. Her young husband, Dino, sits quietly beside her, nodding occasionally, his eyes far away.

"Before the war we had money in the bank. But since the war we have lost everything."

The tunnel was 800 metres of darkness, about five feet high and three feet wide, with water at the bottom. But at the end of the tunnel was a small village of about 20 homes where there was food and a bus waiting to take them to Zagreb.

"In Zagreb was a Canadian embassy. No embassy in Sarajevo," Nina says.

So in December of 1994, the young couple, just married, walked into the Canadian embassy in Zagreb and said, "We want to go to Canada."

Why Canada?

Few people ever think Australia or the United States, says Barb, the translator. Everyone wants to go to Canada.

After filling in the necessary papers, Nina and Dino went to live with her grandmother in Zagreb while they waited for word from the embassy.

Meanwhile, in Canada, news was spreading about the millions of refugees in Bosnia. In the early summer of 1994, CBC radio aired an interview about sponsoring the emigration of

Bosnian refugees into Canada. In the small northern town of Houston, B.C., Shon B'Dehl heard that interview and it stayed in his mind. He called Immigration Canada and set wheels in motion which have resulted in Nina and Dino's arrival in B.C.

There were obstacles at first. Shon and his wife, Trish, had an extra bedroom and were willing to provide food, but they couldn't do it alone. Immigration Canada required a sponsoring body of at least five wage-earners or a service club or a church group, plus a commitment of one year of financial support.

The B'Dehls found that support after talking to Rev. Catherine Angus, the minister of the United Church in Houston.

"The United Church has a master agreement with Canada to sponsor refugees," Shon explains. This agreement essentially eliminates a lot of the red tape and offers an alternative base of support should local support prove insufficient. The United Church said it would help. This was just what the B'Dehls needed.

A committee was formed. Fundraising was begun. Renovations took place in the B'Dehl's home. A refugee bank account was opened at the local credit union and the community of Houston was invited to contribute. Contributions of not just money, but of clothes, furniture and food began to come in.

Getting ready for Canada

Early in October, Trish and Shon heard that a young Bosnian couple had been selected and would arrive in Houston sometime in November.

"It was a long six weeks till they came," Trish said. "We were worried about their safety."

Back in Zagreb, Nina and Dino had only two weeks' notice: their application had been approved! They knew they were being sent to Canada but they didn't know where. They did not have much to pack. Attempts were made to say goodbye to their families still in Sarajevo, but it was just too dangerous to travel.



Bosnian refugees and their Canadian sponsors share a meal together. From left: Shon, Trish and Savannah B'Dehl, Dino and Nina Usanovic.

Nina, 24 years old, saw her father briefly but did not get to say goodbye to her mother and her brother. Dino left behind his parents and a sister.

Celebrating a new life

They flew from Zagreb to Zurich to Toronto to Vancouver and arrived in Houston on Dino's 23rd birthday, November 23, 1995.

Christmas 1995 was much different for them than the last few they have had. For one thing, there was plenty of food. Like thousands of other refugees in Sarajevo, they hadn't had much to eat since the war began.

Nina hadn't eaten an egg for three years, or any meat for two years. When asked about fruit and vegetables, they laughed. "What banana? What apples?"

Produce just wasn't available. They drank mostly water and ate mostly rice. Sometimes beans, sometimes macaroni. There was no oil or butter. Milk powder was available, but at \$40 a kilo it was out of most people's reach. Coffee sold for \$150 a kilo, sugar at \$70 a kilo. One egg, if available, cost \$15. Men who smoked would roll tea leaves in newspapers for cigarettes.

Jobs are scarce. "Everything is ruined and torn down. Where are you going to work? And since the war, even if you can work, wages are very, very low," Nina explains.

Last year the food trucks came more often and prices began to fall a little. But there still wasn't enough food. And with no water, it was impossible to cultivate gardens.

"Before the war we had money in the bank. But since the war we have lost everything," she says.

Right now Nina and Dino's immediate goal is to learn English. They've been studying the language several hours a day and hope to learn enough to be able to enroll in ESL (English-as-a-second language) classes early in the new year. Nina has some training in physiotherapy. Dino has trained as a grocer. "If we knew English we'd be working already," Nina says.

Something to grin about

What are their immediate impressions of Canada? For the first time since the beginning of the interview, Dino grins from ear to ear and speaks up through the translator.

"The people are friendlier here. We like the country, the sights and especially the people. Nice clean air. Different food. We want to stay here. We want to express our sincere thanks to Trish and Shon for

sponsoring us."

The B'Dehls are quick to point out that they are not heroes. "We're just offering our home," says Shon. Many others are involved. Much of the financial support is coming from the community of Houston. Many donations of clothing, furniture and money have already been received. More money will be needed to support the couple until they can begin working.

Right now the B'Dehls receive \$300 a month for provisions, and Nina and Dino are given \$150 a month. "Now we can make phone calls home!" Nina says.

Shon and Trish B'Dehl would like to make sure churches and other groups know that if they are interested in sponsoring a Bosnian refugee family, it can be done. Fifteen years ago, many refugee families from Vietnam were sponsored by church groups across the country. "I really believe it can be done again," says Trish.

The gift of freedom is perhaps one of the greatest gifts of all. How can interested groups and organizations become involved in offering this gift?

What's needed is a group of five wage-earners or more, plus the willingness to commit to a year of support — in the range of \$10,000, more or less.

Some denominations already have in place a master agreement with Canada to sponsor refugees; this will expedite some of the red tape and give financial backing.

Needed also is a home or temporary living space of some kind, and people willing and able to teach English and to provide emotional support as refugees adjust to a new country.

For more information, call Immigration Canada.

Feature

From preservation to comfort at the end of life

Bert Witvoet

A recent discussion in our paper on euthanasia was initiated by a member of the medical profession, Dr. John Stronks of Chatham, Ont. His article (Oct. 27, 1995) came in response to a discussion paper entitled "Medical Decisions and Public Policy Pertaining to the End of Life" which had been prepared by the Committee for Contact with the Government (CCG), of the Council of Christian Reformed Churches in Canada.

Two CCG members, Cas Booy and Reinder Klein, wrote a response in CC's Nov. 10 issue. Dr. Stronks came back with a rebuttal on Nov. 24.

I promised John Stronks and Reinder Klein that I would take time to read the pertinent documents and attempt to state my response. Perhaps it was a foolish promise born out of too great a sense of responsibility. But sticking out your neck on issues comes with the job.

Medical priorities may shift

I read the CCG document with interest and admiration and felt that a lot of careful thought had gone into the paper. One must read it with equal care so as not to misunderstand what the authors are saying. "Edge-of-life" issues tend to be very complex. It struck me that the authors had, with courage and concern for the truth, tackled the job of helping the Canadian government write good laws regarding euthanasia.

The paper starts out by saying clearly that its definition of euthanasia does not include mercy killing and assisted suicide. CCG wants the government to continue its prohibition of these destructive acts. The paper addresses solely the question "to what extent the process of dying may be shortened by medical treatment aimed at reducing suffering and ensuring a peaceful end."

The authors say that when a person is dying, medical priority may shift from preserving life to providing comfort, even if that shift results in a shortening of life. The over-all criterion is the well-being of the patient. The CCG recommends that, "subject to clear conditions, the terminal care of dying patients be removed from the provisions of the Code" and be included with the requirements

for all medical care.

Up to this point, I have no great difficulty. I know from personal experience that my mother's life was probably shortened by the administering of morphine, but that did not seem to violate the commandment "You shall not kill," in our eyes. We accepted the principle that the medical priority may shift from preserving life to providing comfort.

Searching for an objective criterion

However, when the paper talks about respect for the integrity of the person being the guiding principle in deciding for or against life ("Life has high value but integrity as a person ranks higher"), the question arises whether this is not the wedge that will allow the government to permit mercy killing and assisted suicide. The authors do not intend this, I'm sure; and I appreciate that they are trying to explain that continuing life on earth is not a human being's ultimate purpose. But I have a difficult time understanding that "respect for the person" is going to be helpful as a guiding principle. Could Sue Rodriguez not appeal to the integrity of her person when she requested assisted suicide?

The section on integrity of the person gets muddy when the talk shifts to personal integrity and even moral integrity. Integrity of the person is every

human being's mark, whereas personal integrity depends on someone's honesty. The confusion shows in the example of believers facing martyrdom and soldiers choosing certain death. Apart from the fact that martyrs and soldiers never truly choose death, what justifies them is that they're doing the right thing (personal integrity), not the integrity of their person.

Another thing that makes me pause is the paper's talk about the image of God. I do not think that the authors intend to say that the human body is not in-

The authors believe that when a person is dying, medical priority may shift from preserving life to providing comfort, even if that shift results in a shortening of life. The over-all criterion is the well-being of the patient.

cluded in the image of God, but one could read that into the paper. According to the paper, what sets human beings apart from animals is the fact that human beings are created in the image of God. Yet it also says that when it comes to biological structure and physiological function we are no more distinct

from animals than they are from each other. That implies that biological life falls outside the image of God, because the image of God sets us apart, whereas biological life does not.

The paper talks about "the autonomy of the competent patient," but that should not scare even Calvinists. I believe that this must be understood as a social kind of autonomy, not a spiritual autonomy over against God. A state or a doctor has no right to take away a competent person's freedom to make his or her own decisions. Over against the state or a doctor, therefore, a patient is autonomous.

Searching for a common ground

Finally, I want to point out that the paper addresses the question of setting public policy. It distinguishes between bringing the gospel of salvation as church and discussing public policy with fellow citizens in Canada. In discussing public policy with fellow Canadians the paper tries to find a common position: "This means that legislation ought to be designed so that, within its context, each of the recognized constituent groupings in our society is able to follow their own moral imperatives and live according to the challenges of their own faith."

The idea is that we live in a pluralistic society and must try to work together with others based on common convictions. There are others within the Christian community who do not like this approach to public policy. They want Christians to push for the Christian position on issues, whether others can live with it or not.

I agree with the authors that when it comes to setting public policy, we should aim for a common position. It's like living in the same house with unbelievers. You have to set rules that all residents agree to. You can't insist on Christian rules unless the house belongs to you. And it should be clear to us by now that Canada does not belong to Christians, even though we confess that the whole world belongs to God. Even God does not push all of his claims against the will of people.

Sometimes we need to settle for what is possible rather than bang our heads against the wall of impossibility. At the moment

we have no law against abortion. Wouldn't it have been better if for the time being, we had a limited law against abortion, as the CCG had argued some years ago? Nobody needs to sacrifice his or her principles to settle for what is possible. But because both the pro-life coalition and the pro-choice groups were so unbending, we now have absolutely no laws against abortion.

And with that, I'm leaving this very difficult topic.



Sue Rodriguez with John Hofsess, director of the Right To Die Society of Canada.



"A state or a doctor has no right to take away a competent person's freedom to make his or her own decisions."

"Medical Decisions and Public Policy Pertaining to the End of Life" was discussed at last fall's biennial meeting of the Council of CRCs in Canada. It has now been distributed to Christian Reformed congregations for discussion, and has been forwarded to the government's Senate committee which is studying euthanasia. If you'd like to read the paper, ask your pastor or council clerk for a copy.

Perhaps people more competent than I can shed more light on this important issue. I believe that the Committee for Contact with the Government is doing a remarkably fine job of leading the way.

Feature

A son returns to Indonesia (3)

Coming to terms with the evil past

Aren Geisterfer

This is the third of a three-part series about Aren Geisterfer's pilgrimage to Indonesia, the land of his birth and imprisonment as a teenager.

On leaving the cemetery where I discovered my mother's grave we drove off into the old town of Candi, and then through Semarang. We were looking for Bangkong where our boys' camp had once stood, and where I spent the final year of World War II with my brother Paul.

Suddenly something familiar appeared on our left. There was a church with other buildings cluttered around it. The sign said it was a Catholic senior high school. But at the bottom of the sign was the name *Bangkong*.

I took a few steps back and peered through the gate. For a moment I saw again the way we had marched every late-afternoon back from the *pacul*, the vegetable garden.

What I saw, then and now, fit the mental picture I had been carrying all these years, except the buildings were now much smaller, and there was a wall in place of the *kawat*, the barbed wire fence. Now the buildings looked so low and protective; then their walls had been so high and intimidating.

A different view

Funny how when you're grown-up things look so much smaller than they do when you're just 13 years old! Nevertheless, I instantly knew that this was the site of the camp where I had been interned with 1,400 other boys.

Goose pimples rose across my sweating body. With heart pounding I ventured through the gate and rang the bell. A pretty Javanese girl welcomed me with a warm smile. Nervously I asked whether this was the site of the former concentration camp for *sinjo blanda*, boys of European ancestry. Though my Indonesian was no longer very fluent, she clearly understood my question.

Inggi, Tuan. "Yes, Sir," she

politely responded.

I continued talking but was too excited to think carefully about how to form Indonesian sentences. I put too much English into my Indonesian, confusing my young hostess. Nevertheless she invited me to come along and led me through the hallway into the foyer of the church.

As I surveyed the place, which I recognized, a young Indonesian nun came in. She wore her grey-white habit with dignity. In good English she introduced herself as Sister Kristiani. She confirmed again that this had indeed been Camp Bangkong. There was warmth in her voice and her face showed compassion. She invited me to walk around and take a look.

Shalom supplants degradation

Moments later I walked into the area where we boys had stood hundreds of times during the endless *tenkos*, roll calls — two, three, sometimes more times a day — fearful of our Japanese captors.

My heart began to thump even louder as I found myself walking further into my past. Here we had been screamed at, shouted down and often kicked around without provocation. Here some of us had been hit in the face, or trampled while we lay in the dust with a soldier stomping on us with his boots, especially during the night *tenkos*. My skin crawled at the thought.

I remembered sitting at the deathbed of an old man, reciting a psalm for him, and the Dutch hymn *Veilig in Jezus' Armen*, ("Safe in Jesus' Arms").

O God, this was that dreaded place.... But now it was so tranquil, reminding of God's shalom! It seemed unbelievable to be walking here again, and with a nun as my guide!

Slowly Sister Kristiani followed me, watching quietly as I looked around trying to take it in. I looked back at the place where the gate used to be. A bit to the right was the spot where Erik had climbed the barbed wire when his mother had called him to come to her.

I recalled how later that same morning, August 23, 1945, all

of us boys had also climbed across the barbed wire, running to our mothers' camp; how we in our scanty clothing had dared to appear in public on the other side of that dreaded fence.

I felt the urge to cry, but something stopped me. I had come out of this camp alive but there were many who hadn't. My thoughts went back to my friends who had died, whose

pause, letting the scenes of yesterday pass in review.

My memories seemed hardly real. *God, how things can change*, I breathed, and the tears finally came.

Was I crying out of happiness? sorrow? gratitude? I didn't know at first. Then I began to understand that I was overwhelmed by the realization that I was *alive*, a survivor,

hood, never gotten married and never became parents; to mourn all the dead and all the pain, the harsh, brutal trampling of our fragile bodies and the countless traumatic experiences; to lament those young boys who in the hour of their deaths cried for their mothers, who could not hear them. I grieved for those boys, my friends, who couldn't summon the courage or health to hold on to the hope of our liberation.

Death deferred

I sensed I was alone. Sister Kristiani had left me alone to mourn. Once, this was to have been my last stop before Death would come and take me with him. But instead, Death descended on Hiroshima and Nagasaki. And as a consequence, my execution had been cancelled! Strange, that distant happenings can vastly alter the course of one's life.

Though imprisoned with hundreds like me, at that time I was a boy alone and forsaken, fearful of dying in this hellish place because of my chronic edema. But what great irony: today the former Bangkong is a Christian institution of higher learning.

Suddenly, I became furious at the Japanese, at the Dutch and the Allies for letting us die here. Why, why had we not been liberated, but forgotten after the war by the MacArthurs, Mountbattens and the like? I wanted to scream out my questions, but I couldn't.

Earlier that morning I had hunted for and discovered my mother's grave. And though I had spent over three hours there, that hadn't been enough time to take it all in. I had wanted to see the graves of my friends, too, yet I was fearful. I wouldn't know how to act when I got there.

'It's over'

Now, this afternoon, I was here in Bangkong, where I walked back into my past in a different way. My brother Paul was with me here. Our younger brother Joop joined us about a month before the war ended abruptly. So many scenes, experiences, events burst into by consciousness. They had been there all the time, of course.



This statue at the cemetery in Semarang represents the children who suffered in Indonesia's concentration camps

lives had ended here in the terrible, crowded and suffocatingly humid barracks: Jaap, Frank, Jan, Iwan, Henk, Rob, Alex, Frans, Wim, Freddie ... and many more. How was it possible that I had escaped?

Scenes of the past continued to flash into my mind, clear and vivid. How skinny, scared and ugly we must have looked with our gawky limbs, our shaven, bald heads, our huge, feverish eyes in hollow, bony faces, and skeleton-like protruding ribs.

I suddenly looked at myself, healthy and robust. For a moment I had to swallow and

while so many of my young friends were dead.

Vividly I could remember the smell of their sweaty bodies when we huddled together, eager to share something edible that one of us had smuggled into the camp. They were my friends, real friends!

And now, forever young, they were rotting away below the green grass of the cemetery at Kalibanteng. I could have been there with them. But by God's grace I had survived the ordeal.

Suddenly I wanted to be alone to weep — for all those who had never reached man-

memories of those ugly years which I had managed to bury.

I walked to the building where Paul and I had slept. I stood on the porch in front of the entrance of the place looking back across the open field with the surrounding buildings. I saw a strip of blue sky between the low-hanging eaves of our building and the church roof across from me.

It was almost the same setting as on the morning of August 23, 1945. Suddenly I could "see" the couple of Dutch planes appear with their round, red-white-and-blue ensigns. *Ours!* I became ecstatic!

I watched us run into the open, standing there frantically waving to our own planes, not knowing yet that the war was over. Oh, what a sensation, the power of those planes flying freely in the open blue skies without being shot at. Moments later the good news reached us: "We are free! We're free!" we shouted to each other. "It's over!"

But it's not over

Then my mind came jolting back to the present. I again felt rage at the Allies for not rescuing us sooner, and hatred for our vicious Japanese captors who would not apologize to us. We were the disposables, the colonials of the imperial powers. Angrily I walked away from the scene, back into the place where Paul and I had slept on the floor for more than a year. (The space was now used to store furniture.)

There was the night Henk got kicked around by Hashimoto and his henchmen. And I remember vividly the morning Freddie died, when Frans asked Paul to close Freddie's eyes. Then early another morning I found Frans dead. And on the last day our brother Jaap had died. The silence began to feel suffocating. In the distance the nun stood and watched me.

I began to wander further, looking for familiar places. A few Javanese high school students saw me and started to wave, smiling at me as though they knew why I was here.

I came to the place where the rear gate once was; now a wall closed the back. Here the dead had been brought to the trucks.

It reminded me of the one afternoon in early 1945 when 200 old men came staggering into our compound. They were almost finished except for one, peculiar man walking up straight. He wore a white suit with a small orange ribbon pinned on it, and he proclaimed the Good News that Jesus Christ was with us.

At first we thought he was crazy, but then his words made sense and were comforting. His name was Pa Steur, a well-known father figure to over 2000 orphans. Though he was

Yet the ugly scenes kept flooding back to me, crowding my mind, making me more and more agitated. "God, rescue me from my state in bondage ...," I prayerfully whispered. I was not yet at peace.

After I left Bangkong I had one more visit to pay — to Karang Panas, the other camp where I had first been held with my mother and four siblings, Riet, Paul, Joop and Dirk.

My experience there was remarkably similar; the same kinds of memories emerged. And, amazingly, this camp, too,



This modern school is built on the site of a concentration camp where Aren and his mother once lived.

blind, he gave us hope. Soon Pa Steur became a tower of inspiration to us.

Then I came to place where Pa Steur got back his eye-sight. Then and there he prophesied about our future: he saw the camp gates opened, the war over and us free....

Tender new growth

When I started to feel more at ease I took a few photographs.

Everywhere trees grew; and there were bright green bushes with lots of blooming flowers — an oasis now; a desert then, without one living, green thing. What made this place even more beautiful were the smiling Javanese students. Here they were receiving an education based on the very foundation of my own convictions.

I left Camp Bangkong with mixed feelings. There had been such horror here. But the smiling faces of these Javanese students reminded me of the new reality that God had made a new start after that ugly past which was so hard to forget.

was now a Christian school.

I saw stark pictures of how we were forced to pay homage to our Japanese masters, how we had to bow collectively to the north, toward Tokyo, where Emperor Hirohito lived. We were lined up in blocs of a hundred, 20 abreast and five deep for roll call. From one end of the field to the other we stood there, 2,600 of us. Then the counting would start. We had to call off numbers in Japanese, from one to 20. (I can still count in Japanese.)

I saw hundreds of women standing with their children, and the faithful nuns, and some of the old men with the young teenaged boys like Paul, Henk, Gerrit, Wim, Frans and Atje.

A couple of blocs away from us stood Aunt Marie of Shang-hai, a former prostitute. Her hair was cut short and on her long, big nose a pair of wire-rimmed glasses dangled precariously. She was a unique character. And the fact that she was so very tall provided occasional moments of comic relief.

When the Japanese officer wanted her to bow for him, in her bending position Aunt Marie was still taller than he was. How regally she stood there, skin-over-bone in her white blouse, her spoke-like, long, bare legs protruding from over-sized blue shorts. From a distance, Aunt Marie "bowing" before the officer looked hilariously like a bad boy asking his mom for forgiveness.

A precious blanket of snow

Other times were insufferable. We children and adolescents stood with our mothers during the interminably long roll calls when we were being punished. The officer would become crazily angry at the women, and his verdict was always the same: *Tidak makan, tidak air*. "No food, no water," an intense hardship when you and your children have stood for hours at attention in the sweltering heat.

Often the *Heihos*, the Indonesian auxiliary soldiers, were ordered to keep us older ones on our feet while many of the little children collapsed. Occasionally some of the younger mothers would attempt to stand up for the rights of their infant children, demanding and pleading with Tjiensien, the camp commander, for compassion. Tjiensien would respond by whipping such women mercilessly until his victims fell to the dusty ground. At other times the women were slapped, then savagely beaten with a samurai and trampled after they fell.

I saw my mother standing there trying to help some of these women with small children. I saw how some of the *Heihos* wanted to be compassionate, but the Japanese demanded obedience. Again I felt hot anger.

When I walked back to the area where we had lived, I remembered how my mother had once shared with me her feelings about winter in Holland. She had described how everything was covered with a precious layer of white snow. She talked of it as beautiful and comforting, her voice betraying acute emotion; but I, never having seen snow, could not understand. Only years later, when

I had gone to the Netherlands and then to Canada, did I realize how homesick Mother must have been for Holland, her homeland.

At the end of my pilgrimage I had to leave my mother behind, safely and snugly in the warm earth of Java, but also alive and well with Jesus. These two worlds are not yet united in me, though Christ has already reconciled them on the cross for us.

When I made that trip five years ago, in so many ways I was still busy sorting out the unfinished business of my youth, which, in turn, hindered my adulthood. There was, and is, brokenness in my personal life, with its many contradictions: the deep inner desire to be reconciled and my inability to forget the past; the endless attempts to try to grasp and reconstruct what has happened to me and my family, and my inability to leave it in God's lap.

Yearning for home

My mother's earthly life ended in Indonesia, so totally different than she had ever envisioned it, but in her slow death was the blessed assurance, the witness that she had not lived her life in vain. She had loved her husband, my dad, with a commitment that far exceeded her human potential, and in her walk of troth gave birth to seven children and adopted my half-brother Johan as her own. This I will never forget.

I am one of her sons but I belong to a different generation, in a way one more blessed with insight, spirituality and culture, but on the other hand, a generation cursed by the secular powers of discontent which have permeated Christ's body, his Bride. Like my mother, I am homesick. But I don't know where my home is here on earth. And so, burdened by my own brokenness, I am waiting for Christ's Spirit to make me resilient again....

Aren Geisterfer is the Christian Reformed chaplain at McMaster University, Hamilton, Ont. His Indonesian name is Api, which means (appropriately, to those who know him) "fire."

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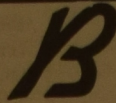
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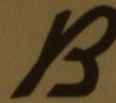
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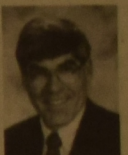
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(Revised February 1, 1995) Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries . \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. Note: All rates shown above are GST inclusive ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313	DE JONG: "For the Lord is good and his love endures forever; his faithfulness continues through all generations" (Ps.100:5).  <p><i>Zachary Samuel: just born.</i></p> <p>Kevin and Heather de Jong (nee Moore), announce, with gratitude to God, the safe arrival of their second child, a beautiful baby boy ZACHARY SAMUEL born Jan. 29, 1996, weighing 7 lbs., 10 oz. A little brother for Rachel Lindsay. Proud and happy grandparents are Stan and Corrie de Jong of St. Catharines, Ont. (seventh grandchild), and John Moore of Peterborough, Ont., and Irene Moore of Lindsay, Ont. (second grandchild). Great-grandmother Mrs. Emma Bartman of Listowel, Ont., also rejoices with this new addition to the family. Home address: 749-15th Street, E., Owen Sound, ON N4K 1X5</p>	<p>With thanks to God, we announce the 50th wedding anniversary of our parents THOMAS and FRANCES POSTMA (nee ANNEMA)</p> <p>The children: Gary — Langley, B.C. Ted & Gerth — Lynden, Wash. Gordon & Heather — Langley, B.C. Mike & Jennifer — Surrey, B.C. and grandchildren. Open house will be held on Feb. 24, 1996, from 2-4 p.m. at First Chr. Ref. Church, Langley, B.C. Home address: 17421 59 Ave., Surrey, BC V3S 1P3</p> <p>1956 February 13 1996 We celebrate the joyous occasion of the 40th wedding anniversary of our parents and grandparents DR. and MRS. JOB and DIDY ROUKEMA We feel blessed to have experienced their love for each other throughout the years. Our prayers of thanksgiving and joy on this occasion are with you, dad and mom. We all look forward to being together again, at Linquenda, in July! Congratulations and love from all your children and grandchildren: Ruby Roukema — Hamilton, Ont. Nienke & Len Batterink — Duncan, B.C. Marie, Jennifer, Joshua, Kristin Ray Roukema — Soest, the Neth. Quinn, Zoe Henry & Janet Roukema — Brampton, Ont. Paul, Mark, Ian Cliff & Esther Roukema — Caledonia, Ont. Zachary, Michelle Trish & Andrew Turkstra — Mission, B.C. Heather & Roy Gritter — Edmonton, Alta. Bradley Home address: 304 Stonechurch Road West, Hamilton, ON L9B 1A4</p>	<p>On Jan. 11, 1996, the Lord took unto Himself TYMEN CHATTILLON at the age of 61. We are very thankful to the Lord for the gift of 10 1/2 extra years of life to Tymen after he had a heart transplant in 1985. Though the following years were difficult, Tymen saw much of the goodness of the Lord, in a second marriage, seeing children get married and the arrival of grandchildren. He was dearly loved by his mother Mrs. W. Chattillon, Brockville, Ont. Loving husband of Ina Bromley-Chattillon, Pembroke, Ont., (and his first wife, the late Janke Poole). Dear father of: Gea & Jim Long — Brampton Richard & Pat Chattillon — Amprior Wilma-Anne & Nabil Karrass — North York Cynthia & Stuart Kempenaar — Amherstview Rose — Pembroke Proud grandfather of four grandchildren. Brother to: Willimien & Simon Bakhuyzer — Cobden Johanna Vanderploeg — Haley's Station Cor & Geppy Chattillon — Brockville Henry & Tina Chattillon — Acton Willy & Herman Michel — Brockville. "He who dwells in the shelter of the most High, shall rest in the almighty" (Ps.91:1).</p>	<p>Groningen Victoria April 13, 1902 - Jan. 18, 1996 "God is our refuge and strength, a very present help in trouble. Therefore we will not fear though the earth should change, though the mountains shake in the heart of the sea" (Ps.46). On Jan. 18, 1996, it pleased the Lord to call home our dear mother, grandmother and great-grandmother MARIA HAMMING (VANDERVEEN) at the age of 93 years. Predeceased by her loving husband Gerhardus, 1981, daughter Gerda Maria, son Henk, and grandson Simon. She will be greatly missed by her family. Margaret & Dirk Taekema — Victoria, B.C. Agnes & Siebren Roldijk — Abbotsford, B.C. Teena Hamming — Coquitlam, B.C. Tom & Dorothy Hamming — Abbotsford, B.C. Chris & Henrietta Hamming — Coquitlam, B.C. Ruth & Eve Hamming — Langley, B.C. Gerry & Niena Hamming — Smithers, B.C. 19 grandchildren, 22 great-grandchildren. The funeral took place on Monday, Jan. 22, 1996, in the Chr. Ref. Church of Victoria, B.C., Rev. Henry Jonker conducted the service. Correspondence address: 639 Baker St., Victoria, BC V8Z 2H8</p> <p>After a brief illness, the Lord took to himself (NIE) FR. MARY CAROL layburn Road BC V2S 6R7 12 Fax: (604) 850-7075</p> <p>itinerant French teacher. This French from grades 1-7.</p> <p>Assistance/Special Education Responsible for administering ging Assistance and Special Ed Menus with approximately 400 Brader pervision of the aides who N.Y. "Bless Lo tary Assistant Principal. This administrative team at one of our sibilities could be primarily curricular depending on experience and</p>
	<p>Anniversaries</p> <p>1956 February 24 1996 We are happy to announce the 40th wedding anniversary of our parents PETER and MARJORIE NIEUWENHUIS (nee VANDER MOLEN) We thank God for His faithfulness to you in the past and trust that He may give you many more years together in health and happiness. With love from your children and grandchildren, who hope to share many more of their achievements and stories with Pake and Oma. Sid & Carolyn Nieuwenhuis — St. Albert, Alta. Andrew, Jolene, Tymen George & Jane Nieuwenhuis — Calgary, Alta. Daniel, Ruth, Esther, Lisa Liz & Henry Stad — Rocky Mountain House, Alta. Simon, Sarah, Martha Martha & Tom Albaugh — Wasilla, Alaska Benjamin, Elizabeth, Christy Address: 4841 Graham Dr. S.W., Calgary, AB T3E 4L3</p>	<p>Personal</p> <p>Genesis 2:23-25/Job 8:8-9. Look single ladies look. Well-educated Christian patriot, with a passion for history and a concern for the future, has place in his life for a mature country woman, age 25-45, for relationship based on Biblical principles. P.O. Box 95003, Stouffville, ON L4A 1J1, Canada.</p>	<p>Personal</p> <p>ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p> <p>Dutch-Canadian man, early 60s, southern Ontario, would like to meet Christian lady, 55-60 years old. Please write to File #2643, c/o <i>Christian Courier</i>, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p> <p>Independent Christian widow looking for a Christian gentleman, age 65-75. I like travelling, reading music. Please send letters to File #2641, c/o <i>Christian Courier</i>, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p>	<p>Teachers</p> <p>DUNNVILLE, Ont.: Dunnville Chr. School invites applications for a possible opening for teaching principal, for the 1996/97 school year. Qualified applicants should address inquiries and resumes to: Mr. Richard VanEgmond, Principal Dunnville Chr. School R.R. #1, Dunnville, ON N1A 2W1 Phone: (905) 774-5142</p>
<p>Births</p> <p>BOEHM: Thomas Henry and Chikako Boehm are proud to announce the birth of our son TOMOYA JOSEF BOEHM "A fruitful bough by a well; His branches run over the wall" (Gen. 49:22). Born at 10:18 a.m. on Jan. 29, 1996, at Kokuritsu Hospital, Utsunomiya City, Japan.</p>				<p>WALLACEBURG, Ont.: Wallaceburg Chr. School announces probable opening for a PRINCIPAL for September 1996. Wallaceburg Chr. School has about 90 students K-8 from a wide variety of denominational backgrounds. Principal has teaching responsibilities. Respond to: Wallaceburg Chr. School 693 Albert St. Wallaceburg, ON N8A 1Y8 Attention: Principal Search Comm.</p>

Classifieds

Teachers	Miscellaneous	Miscellaneous	Job Opportunities	Job Opportunities
<p>HOUSTON, B.C.: Houston Chr. School invites applications for teaching the humanities and math/computers to 67 students in our secondary grades (7-12) in the 1996-97 school year. The school is expanding to include Grade 12 next fall. A gym was opened last November and we look forward to offering a full program from K-12 to about 170 students in total. New teachers should be able to teach several subjects — a combination of English, social studies, history, Bible or a combination of math, computers and business. Houston is a forestry based community of some 4,500 people. Applications will be welcomed by:</p> <p>Jack VandenBorn, Principal Houston Chr. School P.O. Box 237 Houston, BC V0J 1Z0 Phone: (604) 845-7736 Fax: (604) 845-7738</p>	<p>REDEEMER COLLEGE</p> <p><i>The time is right for</i></p> <p>REDEEMER COLLEGE</p> <p>R.R.S.P.'s</p> <ul style="list-style-type: none"> ✓ RRSP deposit limit increased to \$14,500 for 1995. With the 1995 deadline of Feb. 29, 1996 fast approaching, consider making your 1995 contribution soon to avoid the February rush. ✓ A Redeemer College RRSP earns a very competitive interest rate, compounded semi-annually.* ✓ For information, call toll free: <p>1-800-263-6467.</p> <p><small>*Determined in January & July of each year in relation to the Consumer Price Index</small></p> <p>777 Hwy. 53 E., Ancaster, ON, L9K 1J4, (905) 648-2131</p>	<p>REDEEMER FOUNDATION</p> <p>MAKING IT POSSIBLE!</p> <p>Join a growing number of Foundation members in laying the Cornerstone of financial support for Redeemer College. Redeemer is the place to be in Ontario for a high-quality, <i>Christian liberal arts university education.</i></p> <p>— CORNERSTONE '96 —</p> <p>BE A PART OF IT!</p> <p>For more information and a free brochure, call the Redeemer Foundation at 1-800-263-6467 or 1-905-648-2131.</p> <p><small>REDEEMER COLLEGE - A CHRISTIAN UNIVERSITY COLLEGE - 777 HWY. 53 E., ANCASTER, ON, L9K 1J4</small></p>	<p>Chatham Christian School Society invites inquiries and applications for the position of</p> <p>PRINCIPAL</p> <p>of Chatham Christian High School</p> <ul style="list-style-type: none"> • supportive community • pleasant school atmosphere • professional support: society operates two schools • stabilized enrolment • experienced staff <p>For further information, contact: Search Committee c/o Rick Klooster, Principal Chatham Christian School 72 Tissiman Ave., Chatham, ON N7M 4G5 Phone: (519) 352-4980 Fax: (519) 352-4041</p>	<p>Propagation Manager Position</p> <p>Wholesale nursery in the Niagara Peninsula is seeking an individual with strong management skills. Person must have knowledge and good background in all aspects of propagation, seed, divisions, cuttings, grafting, etc. Candidates must have excellent organizational planning, communication and people skills. Excellent compensation and benefits package commensurate with qualifications. Please send in confidence a complete resume with salary history to:</p> <p>Jane Broere, Willowbrook Nurseries Inc. 1000 Balfour St., Fenwick, ON L0S 1C0</p>
<p>MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School is an interdenominational school, currently presenting Christian education from Kindergarten to Grade 8. With a preference towards experienced teachers, we are now accepting applications for definite teaching positions in the intermediate and Middle School grades. Please send resumes to:</p> <p>Rod Berg, Principal Haney-Pitt Meadows Chr. School 12140 203rd Street Maple Ridge, BC V2X 4V5 Phone: (604) 465-4442 or Fax: (604) 465-1685</p>			<p>Full-time Receptionist/Administrative Assistant</p> <p>The OACS requires a full-time receptionist/administrative assistant, starting April 15, 1996. Minimum qualifications include a Community College certificate. Advanced software knowledge/expertise in word processing is required, and some bookkeeping or accounting experience is preferred. Self-motivated, responsible persons committed to Christian education are invited to submit an application and resume by February 23, 1996, to:</p> <p>Ena Mostert, Executive Assistant Ontario Alliance of Christian Schools 617 Highway #53, Ancaster, ON L9G 3K9 Fax: (905) 648-2110</p>	
<p>Charles R. Greenham B.A. <i>Certified General Accountant</i></p> <p>350 Scott Street, Unit #17 St. Catharines, Ontario L2N 6T4</p> <p>BUS: (905) 646-4515 RES: (905) 646-4515</p>				
<p>ERB Real Estate Ltd. Realtor</p> <p>Serving the Kitchener-Waterloo area in real estate.</p>	<p>SARNIA, Ont.: Sarnia Chr. School an interdenominational school, currently presenting Christian education from Kindergarten to Grade 8 to 220 students. We invite applications for two teaching positions: one in the senior grades and another for a maternity leave from September to December at a grade level yet to be determined. Interested, qualified applicants should submit a letter of application, references, and resume to:</p> <p>Pete Weening, Principal 1273 Exmouth Street Sarnia, ON N7S 1W9 School: (519) 383-7750 Home: (519) 542-4120 Fax: (519) 383-6304</p>	<p>Teachers</p> <p>Primary teacher needed.</p> <p>COBOURG, Ont.: Northumberland Chr. School has a possible opening at the Grade 1/2 level for the 1996/97 school year. Special consideration given to applicants having familiarity with and/or experience teaching using "Math Their Way," and the "Association Method" (Northampton Charts). Interested persons should send letter of inquiry and c.v. to:</p> <p>Rick Nonnekes, Principal Northumberland Chr. School R.R. 5 Cobourg, ON K9A 4J8</p>		<p>Seeking a Pastor</p> <p>Horizon Community Church, a new Christian Reformed Church ministry envisioned by a congregation of 100 families, is seeking pastoral leadership. The church is in the growing suburban community of Highlands Ranch, a part of the Denver Metropolitan Area. Key to the church's organization is dynamic preaching of God's word, exciting worship, and the sharing of the gospel in active outreach to a suburban community. Experience not only in effective preaching but also in giving leadership for a multiple staff ministry is valued. Please send inquiries and/or resumes to Search Committee, c/o Frank Velzen, 3412 South Race, Englewood, CO 80110; Phone (303) 789-3076.</p>
<p>SURREY, B.C.: Fraser Valley Chr. High School, an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley, has an opening in the area of industrial education for the 1996/97 school year. Applicants should send resumes to:</p> <p>Mr. Al Boerema, Principal Fraser Valley Chr. High School 15353-92 Avenue Surrey, BC V3R 1C3 Phone: (604) 581-1033</p>				

Classifieds

Job Opportunities	Teachers	Teachers	Teachers	Teachers
<p>Church position available. Ottewell Chr. Ref. Church of Edmonton, Alta., is seeking a full-time pastor. A recent congregational survey has suggested the interested applicant should have skills in preaching, conducting worship, ministering to youth and pastoral care to all ages. Our building is located near the King's University College. A church profile is available. Please send inquiries and profile to:</p> <p>Search Committee c/o C. Jorritsma 7108-39 Ave. Edmonton, AB T6K 0R6</p>	<p>PRINCIPAL</p> <p>The Edmonton Society for Christian Education is searching to fill the vacancy of High School Principal, commencing August 1, 1996.</p> <p>Our 170-student, grades 10-12 High School has been a reformational presence in Edmonton for more than 25 years.</p> <p>Applicants who have the experience, vision and skills to lead our staff and students and to work within an administrative team led by a superintendent, are encouraged to apply before February 16, 1996. We expect applicants to be eligible for an Alberta Teaching Certificate. The salary will be commensurate with training and experience.</p> <p>Please send resumes and a brief statement of your philosophy of education to:</p> <p>Dr. Alyce Oosterhuis, President Edmonton Society for Christian Education 13470 Fort Road, Edmonton, AB T5A 1C5</p>	<p>Job Opportunities</p> <p> Christian Labour Association of Canada Administration Office Hamilton, Ontario</p> <p>has the following immediate full-time positions available</p> <p>Assistant Benefit Plans Administrator</p> <p>The person we are seeking should possess a degree in business administration or the equivalent. In addition, the applicant should have excellent communication skills, both verbal and written, as well as experience working within a computerized environment. The successful applicant will assist the Benefit Administrator with all aspects of pension and benefit administration. We offer a competitive salary and benefit package.</p> <p>Administrative Assistant</p> <p>This person should have excellent communication skills, both verbal and written, as well as experience working within a computerized environment. The successful applicant will assist the Benefit Administrator with all aspects of pension and benefit administration. We offer a competitive salary and benefit package.</p> <p>Applications should be received, no later than March 1, 1996, addressed to:</p> <p>Christian Labour Association of Canada P.O. Box 4207, Station "D" Hamilton, ON L8V 4L6 Attention: Peter Van Duyvenvoorde, Administrator Phone: (905) 575-9544; Fax: (905) 574-8366</p>	<p>Calgary Christian School seeks a SECONDARY PRINCIPAL</p> <p>Calgary Christian School (CCS) is a well-established, interdenominational school with 650 students in grades K-12. A Secondary Principal is required to direct and oversee the operations of the secondary campus with a staff of 20 and approximately 250 students in grades 7-12. The Principal must be able to articulate a sound vision of Christian education and be committed to working as a member of an administrative team. CCS seeks a principal with training and experience in Christian educational leadership and excellent communication and interpersonal skills. The successful candidate must be qualified for Alberta Teaching Certification.</p> <p>Application deadline is February 29, 1996. Please send resume, a statement of your vision of Christian education and leadership, and references to:</p> <p>Mr. J. Lindemulder, Chairperson of the Board Calgary Christian School 2839-49 St. S.W., Calgary, AB T3E 3X9 Phone: (403) 242-2896; Fax: (403) 242-6682.</p> 	<p>Abbotsford Christian School Teacher Recruitment for 1996/97</p> <p>Abbotsford Christian School, a parent-operated system, offers Christ-centred education from a Reformed perspective to students from various denominations in the Central Fraser Valley near Vancouver. Teachers committed to Jesus Christ and who qualify for B.C. Certification will be recruited for our three campuses. Contact the appropriate principal for further details.</p> <p>Abbotsford Christian School Clayburn Hills Campus (K-7), Principal: Ed Noot 3939 Old Clayburn Road Abbotsford, BC V2S 6R7 Telephone: (604) 850-5342 Fax: (604) 850-7075</p> <p>Possible opening for a full-time itinerant French teacher. This teacher is responsible for teaching French from grades 1-7.</p> <p>Possible opening for a Learning Assistance/Special Education co-ordinator. This person will be responsible for administering and co-ordinating the work of Learning Assistance and Special Ed department in an elementary campus with approximately 400 students. This role also involves the supervision of the aides who staff the department.</p> <p>Possible opening for an elementary Assistant Principal. This person will form part of an administrative team at one of our elementary campuses. Responsibilities could be primarily curricular or administrative in nature depending on experience and qualifications.</p> <p>Abbotsford Christian School Secondary Campus (8-12), Principal: Dwight L. Moodie 35011 Old Clayburn Road, Abbotsford, BC V2S 7L7 Telephone: (604) 850-5342 Fax: (604) 859-2240</p> <p>Three openings due to growth, for teachers with experience in combinations of three or more of the following areas: Counselling, Bible, Social Studies, Choral Music, French, English, Coaching Basketball or Volleyball. 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We expect applicants to be eligible for an Alberta Teaching Certificate. The salary will be commensurate with qualifications and experience.

Please send resumes and a brief statement of your philosophy of Christian Education before **Feb. 16, 1996**, to:

Dr. Alyce Oosterhuis, President
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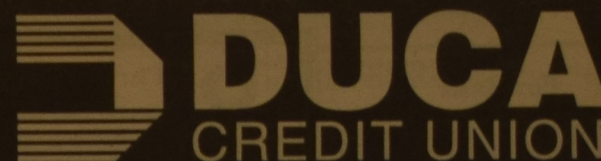
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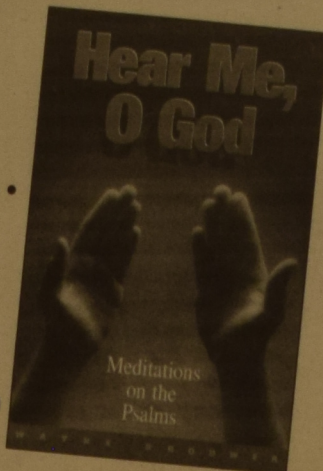
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Events

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Ministers and their spouses are invited to the 1996 Ministers' Conference on Monday, March 4, 1996, 9:30 a.m.-3:00 p.m. at Redeemer College, Ancaster, Ont.

Guest speaker Dr. Craig Van Gelder will present: "Living Out of a Tradition: Can/Should the CRC in Canada Become a 'Canadian' CRC?"

The afternoon program takes a look at "Elijah, the Fiery Prophet" with an introduction by Rev. Ralph Koops and a hymn fest by Dr. Bert Polman.

Registration: \$25/person or \$40/couple, which includes lunch & refreshments.

Call 905-648-2131 to register.



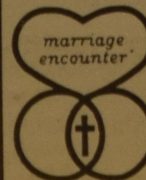
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News

Long-time Back to God Hour host retires

Alan Doerksen

ST. CATHARINES, Ont. — After 35 years of ministry on radio and television with the Back to God Hour, Dr. Joel Nederhood is retiring.

He began working with the Back to God Hour as associate radio pastor in 1960. Following the death of radio pastor Dr. Peter Eldersveld in 1965, Nederhood was chosen to lead the organization and did so until the end of 1995, when he announced his retirement. During 1996, Nederhood will continue to host *Faith 20*.

Many people have been touched by Nederhood's work over the years. One is Doreen Spenser, a St. Catharines, Ont., resident who became a Christian as a result of the "Faith 20" program. Spenser recalls how in early 1989 she first tuned into *Faith 20*. "I seemingly by accident hit the program," she says.

Program saved her

Nederhood offered a booklet called *Today*, containing daily meditations based on Bible passages, and Spenser sent for it. Later, the Back to God Hour contacted Covenant Christian Reformed Church in St. Catharines, and the church invited Spenser to its services. Soon, Spenser became a Christian.

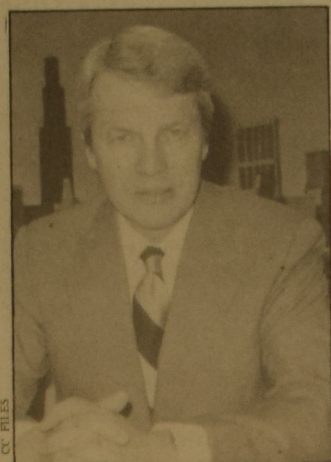
Now, Spenser still watches *Faith 20* regularly and listens to the Back to God Hour's radio broadcasts. She has met Nederhood several times. "He was pleased that someone became a Christian through the programs," she comments.

What Spenser appreciates most about Nederhood is his "intelligent, straight-forward, articulate presentation of the Christian gospel.... He represented the Christian Reformed position. That appeals to me."

Commenting on Nederhood's retirement, Spenser says, "I'm sure that's a loss in many ways." But she adds, "I imagine he will stay active. To do *Faith 20* is a big job."

Ineke Bezuyen, also from St. Catharines, works as a telephone volunteer with *Faith 20* from Burlington, Ont. Each week, Bezuyen and her husband, John, along with other volunteers, answer phone calls from across Canada in response to *Faith 20*. Most callers have very positive comments about the program. "Only twice have I heard a complaint."

More and more younger



Dr. Joel Nederhood

people are tuning into *Faith 20*, and a lot of first-time viewers have called in. There are also many regular viewers. "I know people who phone on Saturdays who never miss a program," Bezuyen says.

Bezuyen says Nederhood is "very warm and passionate about relating the gospel." He is "hard-working and very authentic." She also appreciates that Nederhood "never knocks another denomination." She is disappointed that Nederhood is retiring, but adds, "the Gospel's not connected to one man."

Katie Karsten, volunteer co-

ordinator for *Faith 20* in Burlington, says she has heard "very positive feedback" about Nederhood's work. Some people have written in already expressing regret at his retirement.

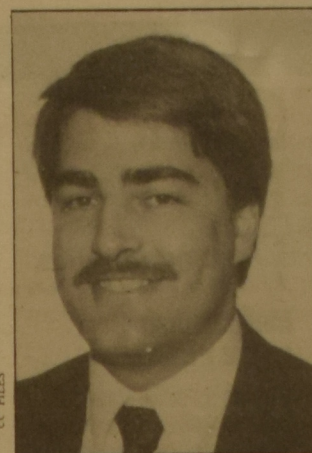
Nederhood's most important contribution to the Back to God Hour has been "consistently preaching God's Word," says Karsten — Nederhood has a gift from God for public speaking.

This year, Rev. David Feddes is taking over as English-language radio pastor and Rev. Calvin Bremer has become the new director of ministries.

Terry Greenfield, administrative manager for the Back to God Hour, has worked closely with Nederhood at its headquarters in Palos Heights, Ill., southwest of Chicago. Nederhood can "connect with people," says Greenfield, and has "a gift to be extremely productive."

There has not been much response yet to Nederhood's retirement from viewers but there has been from people who get the organization's mailings, many of whom have expressed disappointment. Greenfield expects only "minor changes" at the Back to God Hour with Nederhood's retirement.

In a recent issue of *Soundings*, a Back to God Hour publi-



Rev. David Feddes is taking over as English-language radio pastor of the Back to God Hour

cation, Nederhood commented on his plans for the future: "I don't know what I'll be doing in the coming years, but I am looking forward to meeting Jesus face to face. No doubt, I will spend time writing — I hope to work on books that will allow me to write something besides sermons.... I also enjoy speaking in churches and at conferences and will continue to do so.... All my life, as long as I draw breath, I will promote broadcast missions."

Sweden criticized for weak laws on child pornography

STOCKHOLM, Sweden (EP) — Sweden's weak constitutional laws may be helping pedophiles, according to Save the Children, a human rights group in Sweden.

Sweden, which will host the world's first congress against sexual exploitation, has changed dramatically since the 1970s when it finally outlawed the commercial production of kiddie porn.

But the country's constitution still protects possession of child pornography, thanks to a law intended to protect free speech. The law, which allows sharing child pornography with close friends, has made prosecution difficult in Sweden, experts say. Also, sending such films or photographs overseas by mail is possible in the absence of a strong law against child pornography.

Helena Karlen, a spokesper-

son for Save the Children, told Reuters news service, "As long as possession is legal, a person is allowed to buy child pornography material. This means there is a legal demand for the material in Sweden... so indirectly, we are actually sanctioning the sexual abuse of children."

'Unbelievably horrible'

Confiscation of child pornography generally occurs only when police raid a home for another crime. Police have gathered evidence which reveals networks of pedophiles.

The Swedish government, the United Nations, the United Nations Children's Fund (UNICEF) and End Child Prostitution in Asia have invited 1,000 delegates to attend the first "World Congress against the Commercial Sexual Exploitation of Children," this

year in August.

Sweden's Queen Silvia, who will serve as patron of the August conference, shocked an international luncheon when she said she viewed kiddie porn in order to understand it. "It is so repulsive. It is horrible, unbelievably horrible," she said in a later interview.

Child pornography films mostly show men engaged in sexual activities with children, sometimes as young as six months old. Most kiddie porn is produced in Southeast Asia, but materials from Sweden fetch a higher price among pedophiles, Karlen added.

Overwhelmingly, Sweden's Parliament voted to outlaw possession by a majority vote in the summer of 1994. But a second vote is required to change the constitution. Experts say a new law probably won't be instituted until at least 1999.

News Digest

Second-hand smoke fills anti-tobacco ads

OTTAWA (HC) — Two weeks ago Health Canada launched a new phase of its anti-tobacco media campaign with three TV ads which focus on second-hand or "environmental tobacco smoke" (ETS) and on the chemical make-up of cigarettes.

The ads are appearing on the major English and French networks. They promote a toll-free number from which callers can get information on ETS, tobacco sales to minors, smoking and indoor air quality, youth smoking, the benefits of quitting, and the constituents of tobacco smoke. Callers dialing 1-800-300-8449 can also receive a list of programs across Canada which can help you stop smoking.

The three-year long Tobacco Demand Reduction Strategy is being implemented co-operatively by the provinces and territories and Canada's health community.

Study confirms breast cancer/abortion link

MADISON, Wis. (EP) — A study published in the Jan. 24 *Journal of the American Medical Association* offers further evidence of a link between abortion and breast cancer. After adjusting for risk factors, researchers still found that "termination of pregnancy" is associated with "a relative risk of breast cancer ... compared with the risk among women who had never had a termination."

Despite this, the study's own authors and pro-choice groups and researchers are down-playing the evidence, saying the link is small. However, an analysis of the study data by the National Right to Life Committee (NRLC) found a much stronger link.

The "relative risk," says the NRLC, is 23 per cent higher in women who have had induced abortions, and 11 per cent higher for those who had spontaneous miscarriages. Risk also increases with age, with women over 60 who have had abortions having an 80 per cent higher likelihood of getting breast cancer.